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the sterner thoughts and feel the possibly more wholesome feelings of an earlier generation of Americans. His autobiography, if not the most important record of the last half-century, is certainly one of the most profitable and entertaining.

THE WRITINGS OF JOHN QUINCY ADAMS. Edited by WORTHINGTON CHAUNCEY FORD, Vol. II. New York: The Macmillan Company, 1913.

The period covered in the present volume of John Quincy Adams's collected correspondence extends from 1796 to 1801. The opening of the period finds him at The Hague, whither he had been sent as Minister Resident, only a little while before Pichegru marched into the capital of the Low Countries, hung out the tri-color, and established the "Batavian Republic" as the ally of France. The close of the period sees Adams in Berlin, having been accredited to the Prussian King as ambassador for the purpose of concluding a treaty of amity and commerce between Prussia and the United States.

Adams remained at The Hague until November, 1797, keeping a sharp eye upon French politics, and maintaining a comprehensive and pithy correspondence with his father, John Adams, with Timothy Pickering, Secretary of State, and others. The letters throw light upon the difficult state of relations abroad and upon political passions at home. Revealing the details of negotiations, they show also the sense of insecurity felt by those in charge of the new republic, the disposition to cry "Wolf!" and the writer's belief in the inclination of the Directory to meddle unwarrantably and even violently in American politics. Adams, however, consistently refused to be bullied, irritated as he frequently was by such humiliating fiascos as the refusal of the Directory to negotiate with Pinckney, the expressed preference for Monroe, the unwise behavior of Gerry in dealing with Talleyrand after the other members of the commission of which Gerry was a member had been dismissed, the "X, Y, Z" episode, and the like. Able diplomat as he was proving himself to be, the Adams of these letters is plainly the Adams of the Diary: the pessimistic and rather self-righteous turn of mind, the more or less restrained bitterness of feeling, and the power of caustic characterization are all in evidence. Of Tom Paine, Adams wrote: "It has, in the course of Heaven's ways to man, been God's pleasure sometimes to create human beings with mischievous powers more extensive than those of Paine, but none more malignant."

In Berlin, after concluding the treaty with which he was charged, Adams continued to watch closely the policies of France, and sought for a means of bringing about an agreement between neutral nations as to the treatment of their commerce; but he quickly saw the true situation, and was far too wise to commit himself by an attempt to do the impossible. Throughout, the letters are of high value, not only as records of fact and personal opinion, but because of the shrewd political reasoning that pervades them.

REVELATION AND THE IDEAL. By GEORGE A. GORDON, MINISTER OF THE OLD SOUTH CHURCH, BOSTON. Boston and New York: Houghton Mifflin Company, 1913.

This book of Dr. Gordon's is by no means a philosophical treatise, but

rather a collection of sermons, each with its appropriate text, upon closely related topics. The discourses are wholly undoctinal in tone, and in style they represent the best type of pulpit eloquence. Dr. Gordon's avowed aim is "to introduce clearness and sureness in the current use among Christian people of the ideal." As to the meaning of the word, and the warrant of the ideal conception, he substantially agrees with Professor Royce, finding that those thoughts of heroism and beauty which lead men on to their highest and noblest achievements arise out of human relationships and out of the divine spirit common to all. In his handling of the subject, Dr. Gordon lays quite as much emphasis upon the value of the pictured ideal as that conception will bear: "God," he writes, "gets His deep-laid and mighty moral plan into the mind through the glowing forms of the imagination," and thus all great poets, artists, and other idealists are in a real sense prophets, helping on the gradual revelation of the ideal. As to whether or not the part of the imagination in the process of moral betterment is fundamental, there may be difference of opinion: Kant, with his categorical imperative, one supposes, would have refused to have anything to do with imaginative revelation; and the Dualist with his "inner check" seems to stand in no immediate need of it. But as to the advantage of properly realizing the value of ideals and of having them clothed upon with fitting imagery, there can be no doubt, and these ends Dr. Gordon quite effectively helps us to attain—despite an excusable tendency to multiply metaphors and to dwell upon appropriate figures of speech as pearls of great price. Quite illustrative of the general point of view of the book is this passage from the chapter upon "The Ideal of the Patriot": "The Ideal America is the real America. If you wish to know the everlasting America, look into the minds of its great patriots, into the thoughts of its deepest prophets"—a statement of Emersonian authority and doubtfulness: for, after all, just what do we mean by "the real" when we talk in this way?

To the reader who reads analytically, much of Dr. Gordon's book will be somewhat disappointing. We are told, once again, that there is no real conflict between science and religion. Scientists are received into the fold as prophets. If we are accustomed to the mental analysis of abstract terms, the chapter on "What is Revelation?" will not prove particularly enlightening; and discourse on such points as the fact that physical magnitude and moral worth are incommensurable seems a rhetorical superfluity. So that, on the whole, one suspects that the book will prove a little disappointing, especially since the signs of the time point to the desire of most men for a practical and workable philosophy. Eloquent exhortation, however—the exaltation of those things which we feel in our hearts ought to be exalted—is not to be despised, in church or out of it. Dr. Gordon's central thesis will bear stressing in a variety of ways; for it is an assertion of the validity of what we perforce believe best and highest. "We are everywhere," he writes, in language that could hardly be bettered—"we are everywhere in contact with reality other than our own reality; we pass to that reality through our thoughts, and in so doing we transcend our thoughts. We seek education—that is, we seek escape from our own crude mind into the mature mind of our race; we complete our poor individual existence in the life of home, trade, society, our nation, mankind; and in the same way we seek to perfect our being in God." Becoming from chapter to chapter

rather more distinctively theological, Dr. Gordon's exposition aims consistently to generalize and to give wider significance to Biblical events and terms, to give a broad and inspiring view, correlating personal experience with the august things of religion.

MORAL TRAINING IN THE SCHOOL AND HOME: A MANUAL FOR TEACHERS AND PARENTS. By E. HERSHEY SNEATH, Ph.D., LL.D., AND GEORGE HODGES, D.D., D.C.L. New York: The Macmillan Company, 1913.

Examination of this well-meant and more or less useful little manual confirms an impression that the science of pedagogy, apart from the labors of Mme. Montessori and a few others, is still in the stage of dubious groping. The authors make a reasonable plea for moral training in the schools, affirming that the demand for such training already exists and that its non-fulfilment is due to mere inertia. We are behind France and Japan in this matter, they remark. The teaching of ethics in the grades, it is maintained with obvious justice, should not be attempted. But the virtues and vices of each stage of the child's development need to be determined, and here the so-called "recapitulatory theory" of individual evolution is of service—giving a certain amount of guidance, which may be supplemented by the results of a *questionnaire*. Psychology, however, is slow in providing answers to practical questions, and it is apparent that for the present, as in tentative efforts in the past, the chief reliance must be placed on common sense. The method of moral instruction most insisted upon by the authors of the treatise under notice is the indirect method of story-telling—the stories to be not of the old-fashioned, ultra-moral, Sunday-school type, but entertaining in themselves, and the application to be left to the child's intelligence. The power of suggestion is something of a modern fad, and it is perhaps permissible to inquire whether its effect is not overrated. To furnish the mind with sound thoughts and beautiful images is, of course, a recognized office of literature, and the ultimate influence of literature upon character may be very great. But on the other hand, is there not a tendency with children as with persons of mature years to keep fiction in a separate compartment of the mind? We love King Arthur because he is romantic, not because we expect to be, or want to be, like him. The puny child will revel in tales of martial exploits without necessarily trying to become athletic; the idle but imaginative child will thrill to a tale of prompt efficiency, but one seems to see him coming late to school all the same. Perhaps the pupil who best takes in the story illustrating the value of accuracy will profit least by the moral. In general, it would seem not nearly so hard to make children see the relation of accuracy to a railroad accident as to make them feel that the virtue has any vital relation to *them*. Yet if the method be not trusted too far, and if literary instinct be not perverted for the sake of immediate moral application, it may be hoped that much good will result from the story-telling programme.

Moral Training in the School and Home illustrates the tendency of pedagogy in its present rather uncertain frame of mind to quote late authorities for rather obvious facts and to rely upon all sorts of authorities (including Aristotle) for its general ideas. One wishes that that obvious afterthought of Coleridge's in the last stanzas of "The Ancient